

Dūrvā : Grass : Sāmā

VI.106.1 At your approach and at the exit, may the dūrvā (*Panicum dactylon*) grass grow with flowers. May there appear a fountain spring or a water pond with lotuses.

VI.106.2 Here is the course of flowing waters, here is the abode of flood. May our houses be situated in the midst of the lake. Make the doors facing each other.

VI.106.3 O house, we encompass you with a perishable foetal covering of snow (*himasya jarāyuṇā*). May you have cool ponds (*śīta-hrada*) for us. May the fire be a remedy (for cold).

Viśvajit : All-conquering

VI.107.1 O conqueror of all, entrust me to the rescuing power. O rescuing power (*trāya māṇe*), may you protect all our bipeds, and quadrupeds which are our wealth.

VI.107.2 O rescuing power, entrust me to the conqueror of all. O conqueror of all, may you protect all our bipeds, and quadrupeds which are our wealth.

VI.107.3 O conqueror of all, entrust me to the virtuous power. O virtuous power, may you protect all bipeds, and quadrupeds which are our wealth.

VI.107.4 O virtuous Power, entrust me to Omniscient. O Omniscient, may you guard all our bipeds, and quadrupeds which are our wealth.

Medhā : Understanding

VI.108.1 O understanding (medhā), the most important, may you come to us with cows, with horses and with rays of the sun. You are adorable to us (useful for our sacrifices).

VI.108.2 I invoke the understanding (medhā) the foremost, full of knowledge, inspired by knowledge, praised by seers, and drank to their fill by the seekers of knowledge, for helping the enlightened ones.

VI.108.3 The understanding, which the technicians (r̥bhu) have acquired, the understanding, which the life-enjoyers (life-asuras) have acquired, and the benign understanding, which the seers have acquired, that may you induct into me.

Agni

- VI.108.4** The understanding, which the wise seers, the creators of beings, have acquired, with that, O adorable Lord, may you make wise today.

Medhā

- VI.108.5** The understanding in the evening, the understanding in the morning, the understanding throughout the noon, the understanding with the rays of the sun and with the speech we induct into ourselves.

Pippalī

- VI.109.1** The pippalī (berry, the fruit of Aśvattha) is a remedy for mental diseases and a thorough cure. This the enlightened ones have prepared. This is sufficient to keep a patient alive.
- VI.109.2** Coming out of their birth-place, the pippalīs said to each other: "The man, whom we reach living, will not suffer any harm".
- VI.109.3** The life-savers (enjoyers) buried you in. Then the enlightened ones dug you out again - you who are the remedy for nervous diseases and the remedy of mental disturbance.

Agniḥ

VI.110.1 O you are the ancient one, joy incarnate, praise-worthy, you are present at the sacrifices as the priest of old and modern times. O fire-divine, may you swell yourself (with our offerings) and bestow good fortune on us.

VI.110.2 He is born in the killer of the eldest (jyeṣṭhaḥ ghanyām) to the two slayers (vicṛtoḥ) of the controller (death); may protect him well from the uprooter. May you conduct him past all the calamities to the long life of a hundred autūmns.

VI.110.3 This son is born on a tiger-day (vyāghre'hnya). He is born at an auspicious moment. He is very brave from the very birth. Growing up, may he not slay his father; may he not injure his mother who gave birth to him.

Agniḥ

VI.111.1 O adorable Lord, may you free from disease this man of mine, who tied down and well-restrained talks deliciously. For this reason, let him make share of offerings for you, so that he may be cured (freed from) of his mania. (ānunmadito'sati)

VI.111.2 If your mind goes out of control, may the adorable Lord soothe it. Knowing full well, I prepare a medicine, so that you may be (freed from) cured of your mania.

VI.111.3 If his mania is due to the fault pertaining to the enlightened ones, or he is mad due to the fault pertaining to the germs, knowing full well, I prepare a medicine, so that he may be cured (freed from) of his mania.

VI.111.4 The powers contained in water have given you back again; the adorable Lord, and the Lord of good fortune have given you back again; all the bounties of Nature have given you back again, so that you may be cured (freed from) of your mania.

Agniḥ

VI.112.1 May this man not murder his eldest, O fire-divine; protect him well from total uprooting. As such, may you, knowing full well, rend the nooses (pāśān), asunder. May all the enlightened ones approve your action.

VI.112.2 O fire-divine, may you unfasten their nooses, with three of which those three are tied down. As such, may you, knowing full well, rend the nooses of the rheumatism asunder and free all of them, the father, the son and the mother.

VI.112.3 With what nooses, a married man, having an elder brother unmarried, stays bound, tied up and secured each and every limb, may those nooses of you be unfastened, because there are releasers, O nourisher, may you remove the defects that destroy the embryo.

Pūṣan

VI.113.1 The enlightened ones wiped off this sin and laid it on the mind (trita); the trita (mind) wiped it off and laid it on man. If due to that, any disease has seized you, may the enlightened ones, with their knowledge, make that vanish from you.

VI.113.2 O evil, go and enter into sun's-ray, or into smokes, or into vapours or into fogs. May you vanish into those foams of rivers. O nourisher, may you remove the defects that destroy the embryo.

VI.113.3 The sin wiped off the mind (trita) and laid on men is kept in twelve forms (places). If due to that any disease has seized you, may the enlightened ones, with their knowledge, make that vanish from you.

Viśvedevāh

VI.114.1 O enlightened ones, whatever disregard, we, being ourselves enlightened, have shown to you, from that, O old sages (āditayas), may you absolve us with the eternal law of the sacrifice.

VI.114.2 O old sages, worthy of worship, may you absolve us with the eternal law of the sacrifice from the guilt, due to which, O performers of sacrifices, we, desirous of performing sacrifices, have been unable to do so.

VI.114.3 Performing sacrifice with what is rich in fat, and pouring purified sacrificial butter (ājya) with the spoon, without desire, to you, O all gods, i.e., the enlightened ones, we have been unable to do so; (therefore may you absolve us from that guilt).

Viśvedevāḥ

- VI.115.1** Knowing or unknowing, whatever sins we have committed, O all the enlightened ones, may you free us from that with friendly unanimity.
- VI.115.2** If awake, or asleep, I the sinful commit any sin, may the beings that are and that would be, free me from that just as from a stake.
- VI.115.3** Like one being freed from the stake, or like a sweating person being freed from filth after a bath, or like melted butter strained with a strainer (pavitreṇa pūtam), may all purge me from sin.

Vivasvān

- VI.116.1** What rule the farm-labourers, in days of old, made while ploughing the earth, like those who acquire food with their knowledge, that I offer to the king, the rehabilitator; now may our food be sweet and fit for sacrifice.
- VI.116.2** The rehabilitator, the mead-enjoyer, while making share, combines with sweetness the sin, which has come to us from our mother, or what our wronged father has sent in anger.
- VI.116.3** If this sin has come from the thinking of our mother, or of the father, or of the brother, or of the son, then, may the righteous anger of all the elders, who visit us, be propitious to us. (śivaḥ astu manyuḥ).

Agniḥ

VI.117.1 A borrowed loan and not payed back yet, that am I, who move about bound by the mighty controller. O adorable Lord, now may I be free from that debt (anṛ no bhavāmi). You know how to unfasten all the nooses.

VI.117.2 While living here, we pay back this debt alive, we repay it to the living ones. What gains I have consumed having borrowed, from that debt, O adorable Lord, now I become free.

VI.117.3 From debt in this world, free from debt in the yonder world, and free from debt may we be in the third world. What abodes are visited by the enlightened ones and by the elders, may we reach them all free from debt.

Agniḥ

VI.118.1 Desirous of enjoying (obtaining) the objects of our senses, whatever sins we have committed with both our hands, may the two-watchers of our actions, fiercely-seeing and fiercely-conquering, forgive our that lapse today.

VI.118.2 O fiercely-seeing and O sustainer of kingdom, what sins we commit with our sense-organs, may you two forgive us for that. May the creditor, demanding repayment of his debt from the debtor, not come to us, with a rope in the realm of the controller (death).

VI.118.3 From whom I have borrowed; whose wife I approach for help; to whom I go begging for money, O enlightened ones, may they not speak disparingly to me. O you two watchers of our actions, you spouses of the enlightened ones, may you keep this in mind.

Vaiśvānaro'gniḥ

- VI.119.1** If I incur debt without gambling, and O adorable Lord, if I promise without intending to pay, may the benefactor of all men, the rehabilitator, the overlord, lead us up to the world of virtues.
- VI.119.2** I declare to the benefactor of all men the debt, which I have promised to repay to the enlightened ones. He knows how to unfasten all these nooses. Then may we be united with the ripened fruit of our actions.
- VI.119.3** May the purifier benefactor of all men purify me. If I go against the promise and the expectation, without knowing the reality, begging with my mind for material gains; what sin is therein, that I dispel.

Antarikṣa etc (As per verses)

- VI.120.1** What violence we have perpetrated on the midspace, on the earth, or even on the sky, or on our mother, or on our father, facing us from that guilt, may this house-hold fire lead us up to the land of virtuous.
- VI.120.2** The indivisible earth is our mother, who gave us birth; the midspace is our brother, who protects us from ill fame; the sky is our father who saves us from paternal guilt. Having gone to relatives (for help), may I not fall down from the esteem of the people.
- VI.120.3** Where the virtuous ones live in friendly happiness, leaving behind the diseases of their bodies, undeformed in limbs and free from lameness - there in the heaven, may we see our parents as well as our children.

Agni etc, (as per verses)

VI.121.1 Unfastening the fetters, that are the highest and lowest, of the venerable Lord, may you take off those from us. May you remove the evil of frightening dreams from us. And then, may we go to the land of the virtuous.

VI.121.2 If you are bound to a log, or with a rope; if you are bound under-ground, or with the speech-freeing us from that, may this house-hold fire lead us up to the land of the virtuous.

VI.121.3 Two stars, releasers (vicṛtau) be their name, glorious and prosperous ones, have risen up. May they bestow immortality here; may the releaser of the bound ones come quickly.

VI.121.4 Move on. Make place. Release the bound one from bonds. Like a new-born, having emerged from the womb, may you follow all the ways (you like).

Viśvakarmā

VI.122.1 O Lord of all actions (universal architect), (knowing that) you are the first ordainer of the eternal law, I offer this portion (of mine) to you. Beyond old age, may we go across following the unbroken line of what we have given.

VI.122.2 Some person, whose ancestral debt is repaid by coming generation, go across following the extended line. Some others, having no kins, repay the debt to the creditors, if they are able to do so. That is verily the heaven.

VI.122.3 O both of you, start to accomplish it; make determined effort to accomplish it. Those having unflinching faith attain this abode of happiness. Whatever ripe offerings you have made in fire of sacrifice, may both, the husband and wife, stand united to guard them with care.

VI.122.4 Following the great sacrifice, which is going to the enlightened ones, I of the same origin, ascend to the heaven with will and fervor. O adorable Lord, beyond old age, having been called up, may we live in happiness jointly in the third sorrowless world.

VI.122.5 These are pure, pious, and holy women. I place them singly in the hands of the pious learned persons. With what desire I pour this libation for you; may he, the resplendent Lord with cloud-bearing winds, grant that to me.

Viśvedevāḥ

VI.123.1 You, who are present, to you I offer these entire riches, brought to us by Jātavedā, one who knows all that is born. The sacrificer is sure to follow. May you receive him in heaven. (Also Yv. XVIII.59)

VI.123.2 Do you recognize him in the highest heaven (parama vyoman). Of course, you know people here in the present society. One who is engaged in sacrifice shall have peace; lead him to the joy that comes from good actions.

VI.123.3 The enlightened ones are the elders, and the elders the enlightened ones. What I am, I am.

VI.123.4 The same I cook; the same I give; the same I perform the sacrifice (worship): may the same I never be parted from the fruit of what I have given.

VI.123.5 Stay in the sorrowless world, O king: may this (sacrifice also) stay there. May you know of the offerings we have given, O king. O Lord, as such may you be friendly towards us.

Divyāḥ Āpaḥ

VI.124.1 From the vast sky, or from the midspace; a drop of water with pleasure fall upon me. O adorable Lord, may I be united with power of my sense-organs, with milk, with praises, with sacrifices and with the fruit of pious deeds.

VI.124.2 If it falls from a tree, it is a fruit; if from the midspace, then it is surely the wind only. Where it touches a part of the body or of clothing, from there may the waters dispel distress (perdition) away from us.

VI.124.3 O sweet-smelling ointment, the prosperity, the gold, the splendour, all that is surely purifying. All the purifiers are spread over us. Therefore, may the distress (perdition) never overwhelm us, nor the niggardness (arāti).

Vanaspatih (nerb)

VI.125.1 May the chariot made of strong wood be wholesome; may it be our friend; our protector, and manned by brave men. May it show forth its strength, compact with the straps of leather and let its rider be victorious in the battle. (Also Rg. VI.47.26)

VI.125.2 Show full respect to the chariot replete with synthesis of basic elements of heaven and earth - the divine extracted essence of the forest wood. It possesses the velocity of waters, and is encompassed with the cow-hide and the thunderbolt. (Also Rg. VI.47.27)

VI.125.3 O all pervading Lord of the celestial chariot, your vehicle is as powerful as the bolt of justice of the resplendent Lord. It is the precursor of vital principles, and is as vast as our ocean. It is bright as sunrays. May you accept it offered with prayers and oblations. (Also Rg. VI.47.28)

Dundubhiḥ - Drum

VI.126.1 O war drums, fill with your thumping sound the earth and heaven. Let all things, movable or stationary be aware of it. May you associated with the resplendent Lord and Nature's forces drive all malign elements far from us. (Also Rg. VI.47.29)

VI.126.2 May (O drum) you sound loud and animate our vigour and enthusiam. May you thunder aloud and scare away malignant powers. Please repel, O drum, those who take delight in harning us. You, being the first of the divines, show your firmness. (Also Rg. VI.47.30)

VI.126.3 O resplendent Lord, the drum sounds repeatedly as a signal. May you recover the lost cattle of wisdom and bring it back here. Our leaders mounted (winged with horses), as if, on speedy fly together. Let our car-borne fighting faculties against vice and nescience be triumphant. (Also Rg. VI.47.31)

Vanaspatih (herb)

VI.127.1 O lord of the forest, O herb, may you not leave even a (trace, particle remaining of the cold abcess, the wasting disease, haemorrhage and the herpes.

VI.127.2 O wasting disease, the two swelling of glands, which have sprung in your armpits - of those I know the remedy. Cipudru is a sure cure for that.

VI.127.3 The penetrating disease, pertaining to limbs, or pertaining to ears, or pertaining to eyes - that penetrating disease we drive out, as well as the haemorrhage (vidradham), and the heart-trouble (hrdayāmayam). We force that unknown consumption downwards far away.

Śaka dhūmaḥ - Cow dung smoke - Somaḥ

- VI.128.1 When the stars (nakṣatrāṇi) made the cow-dung-smoke (śaka-dhūmam) the king (of weather forecasting), they gave an auspicious day to it, so that will be his domain (rāstra).
- VI.128.2 May it be a good day for us at noon (madhyandine); may it be a good day for us in the evening; may it be a good day for us in the morning of the days; and may it be a good day for us at nights.
- VI.128.3 O shining cow-dung-smoke, (śaka dhūma), may you make a good day for day and night, for constellations, for sun and moon, and good day for us.
- VI.128.4 To you, O cow-dung-smoke, the king of the stars, who make good day for us in the evening, at night and in the day, we always bow in reverence.

Bhagaḥ

- VI.129.1 With the magnificence of the Sīsama or Sisu (śāṅśapa) (Dalbergia Sisu) tree, in company of the friendly resplendent one, I make myself magnificent. May the enemies not paying our dues run away helter-skelter.

VI.129.2 With what magnificence and splendour you have surpassed the trees, by that may you make me magnificent. May the enemies, not paying our dues, run away helter-skelter.

VI.129.3 With that blinding and recurring magnificence, which has been laid in the trees, may you make me magnificent. May enemies, not paying our dues, run away helter-skelter.

Smaraḥ : Love and Passion

VI.130.1 This is the passionate love of the apsaras (beauties) chariot-winning and belonging to the chariot-winners. O bounties of Nature, send forth the passionate love. Let so and so wail for me (asau māmanu śocatu.)

VI.130.2 So that may so and so (asau) remember me; so that my beloved remember me; O bounties of Nature, send forth the passionate love. Let so and so wail for me.

VI.130.3 So that may so and so remember me and may I never remember so and so, O bounties of Nature, send forth the passionate love. Let so and so wail for me.

VI.130.4 O cloud-bearing winds, make him crazy; make him crazy O midspace. O fire divine, may you make him crazy. Let him wail for me.

Smara : Passion and Love

- VI.131.1** Out of your head, out of your feet, I draw away your pangs of love. O bounties of Nature, send forth passionate Love. May that man burn with desire for me.
- VI.131.2** May you assent to this (my wish) O assent divine (anumati); O determination, may you bend this together. O bounties of Nature, send forth passionate Love. May that man burn with desire for me.
- VI.131.3** Even if you run away three leagues, or even five leagues, one day's journey of a horse, from there (tatah) you shall come back and shall be the father of our sons. (putrāṇām pitā).

Smara : Passionate Love

- VI.132.1** The passionate love, which the bounties of Nature have poured into waters (i.e., semen), burning friendly and accompanied by pains of longing - that I heat up for you, according to the law of the venerable Lord (Law-maker).
- VI.132.2** The passionate love, which all the bounties of Nature have poured into waters (i.e., semen), burning fiercely and accompanied by pains of longing - that I heat up for you, according to the law of the venerable Lord (Law-maker).
- VI.132.3** The passionate love, which the power of the resplendent Lord (Indrāṇī) has poured into waters (i.e., semen), burning fiercely and accompanied by pains of longing - that I heat up for you, according to the law of the venerable Lord (Law-maker).

VI.132.4 The passionate love, which the Lord resplendent and adorable, has poured into waters (i.e., semen), burning fiercely and accompanied by pains of longing - that I heat up for you, according to the law of the venerable Lord (Law-maker).

VI.132.5 The passionate love, which the Lord friendly and venerable, has poured into waters (i.e., semen), burning fiercely and accompanied by pains of longing - that I heat up for you, according to the law of the venerable Lord (Law-maker).

Mekhalā : Belt or Girdle

VI.133.1 The enlightened one, who has bound this (belt or girdle), who has fastened it tight, who has deployed us, at whose direction we move up, may he wish us to reach our goal (the other shore); may he free us from it as well.

VI.133.2 You are offered; you are praised. You are the weapon of the seers. Having achieved success in the work undertaken previously, may you, O belt, be the slayer of the heroes (among our enemies).

VI.133.3 I, who am the disciple of death, begging from people, a man for the controller (death). That man I bind fast to knowledge, to austerity, and to hard labour with this belt.

VI.133.4 You are the daughter of faith (śraddhāyā duhitā), born of austerity; you have become the sister of seers, the creators of beings. As such, O girdle (mekhalā), may you bestow on us thought and wisdom and then bless us with understanding, fervor and stamina.

VI.133.5 O you girdle (mekhalā), whom the ancient seers, the creators of beings, girdled around them, may you, the same, embrace me for a long life.

Vajra : A lamantine Bolt

VI.134.1 May this thunder-bolt support the right. May this over-throw his (enemy's) kingdom, and take away his life. May this tear the necks and tear the napes, as the Lord of actions tears those of the nescience.

VI.134.2 Lower and lower than his superiors, may he go underground. May he not rise on the earth. Smitten with thunder-bolt, may he lie down.

VI.134.3 May you seek him out who causes harm. May you strike him dead who causes harm. Whoever cause harm, O thunder-bolt, may you make his head to fall down straight away.

Vajra : Bolt

- VI.135.1** What I eat (aśnāmi) , may I turn that into strength, and may I take up the adamantine weapon, cleaving the shoulders of such and such person, like the Lord of actions those of the nescience (vṛtra).
- VI.135.2** What I drink (pibāmi), I drink completely, drink to the finish like ocean. Drinking up the life of such and such (amuṣya) person, may we drink such and such person to the finish.
- VI.135.3** What I swallow (girāmi), I swallow to the finish, swallow to the finish like ocean. Swallowing up the life of such and such person, may we swallow such and such person to the finish.

Nitatni Vanaspati - herb

- VI.136.1** O medicinal herb, you are divine and are grown on the divine earth. As such, O herb spreading downwards, we dig you up for strengthening the hair (keśebhyo dr̥hanāya) (Nitatni : spreading down-wards)
- VI.136.2** Make old hair firm; make new ones spring out, which are yet unborn; make longer the already growing ones.
- VI.136.3** Your hair, which falls off, or is torn with its root—that I wet with (the sap of) this plant, a cure-all remedy (panacea). (visva-bheṣajyā).

Nītatni Vanaspati (spreading down ward)

VI.137.1 The hair-lengthening herb, which the sage of burning fires (jamadagni) digs up for her daughter's locks grow long, that the sage of exhausted supplies teares for the homes of the white-haired (asitāḥ) one.

VI.137.2 The hair, that used to be measured with finger, became so long as to be measured with stretched out arms. May black hair spring all over your head and grow like reeds.

VI.137.3 May you, O herb, make firm the root; prolong the ends; and stretch the middle portion. May black hair spring all over your head and grow like reeds.

Vanaspati (herb)

VI.138.1 O herb, you are the best and well renowned of all the plants. May you make this man of mine impotent and female today.

VI.138.2 May you make him impotent and eunuch and female; then make him wearing a woman's head-dress (kurīṇam) - may the resplendent one crush both of his testicles (āṇḍyau) with two pressing-stones (grāva-bhyām)

VI.138.3 O impotent, I have made you impotent. O eunuch (vadhri), I have made you eunuch. O semenless, I have made you semenless. We put a woman's head-dress (kurīṇam) on his head and the hair-ornament (kumbam) also.

VI.138.4 Your two vessels (nāḍyau) made by the bounties of Nature (devakṛte), and in which the semen (vr̥ṣṇyam) lies - crush those both of yours, placed just above the two testicles, on this stone with this stick. (śamyayā amuṣyā)

VI.138.5 Just as women-folk crash a reed with a stone for making a mat, even so I crush your male organ (śepaḥ), placed just above the two testicles (muṣkayoh) on this stone with this stick.

Vanaspati (herb)

VI.139.1 O herb, dispeller of misfortune and bestower of good fortune on me, you have grown up here. A hundred are your out-stretching branches and thirty-three down-stretching tendencies. With such a herb of a thousand leaves, I make your heart parch.

VI.139.2 May your heart parch for me; then may your mouth be dry. Then making me parched with passion, may you go about dry-mouthed.

VI.139.3 O brown-coloured, beautiful herb, you are a reconciler, and arouser. May you urge her to meet; may urge me to meet. May you make our hearts alike. (samānam hṛdayam kṛdhi)

VI.139.4 Just as the mouth of a man, not drinking water, gets parched, so making me parched with passion, may you go about dry-mouthed.

VI.139.5 Just as a mongoose, having cut a snake into pieces, puts it together again, so, O powerful herb, may you join together our severed passionate love.

Brahmanaspatih

VI.140.1 The two tiger-like teeth protruding downwards, that desire to eat the father and the mother - those two teeth, O Lord of knowledge, O knower of all, may you make benign.

VI.140.2 May you eat rice (vrīhi); may you eat barley (yava), also black beans (māsa) and sesamum (tila). This is the share allotted to both of you for happy result. O you two teeth (dantau), may you not injure the father and the mother.

VI.140.3 Praise be to the two teeth, friendly, bringing happiness and very propitious. May the ferocity of your selves go away else where. May you not, O teeth, injure the father and the mother.

Aśvin - Pair

- VI.141.1** May the cosmic wind collect them (*saṁākarat*) (group -wise), may the universal architect look after their nourishment; may the resplendent Lord bless and encourage them; may the Lord of cures (*Rudra*) treat them (*cikitsatu*), so that they may multiply.
- VI.141.2** With a red blade make a pair of marks on their both the ears. May the twins divine (physicians and surgeons) make the mark. May that make them multiply with progeny (to large numbers).
- VI.141.3** Such marks, as the enlightened ones and the life-savers have been making, and as the men also make, so, O twins divine, may you make the mark, so that these may multiply into thousands.

Vāyu

- VI.142.1** Grow high, O barley; become plentiful with your good quality (own vitality). May you fill all (our) containers. May the celestial thunder-bolt not kill you.
- VI.142.2** Where we praise you, the divine barley, that listens to us, there may you grow up just like heaven, like the ocean, may you be inexhaustible.
- VI.142.3** May inexhaustible be your servings (*upasadas*); inexhaustible be your gathered heaps. May inexhaustible be your bestowers, and inexhaustible be the partakers.

Here ends Kāṇḍa VI
Hymns 142 ; Verses 454